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DEVOTED TO THE DOCTRINE OF UNIVERSAL BENEVOLENCE AND MISCELLANY OF CHASTE AND MORAL TENDENCY.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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Original.

A SERMON

Delivered before the Rockingham Association of Universalists, at Deerfield, N. H.

BY HOSEA F. BALLOU.

(*Published by request.*)

The Lord of hosts hath purposed, and who shall disannul it? And his hand is stretched out, and who shall turn it back? Isa. xix. 27.

Our subject, my friendly hearers, is one at which we can arrive without circumlocution. Many are the systems of theology, and many the creeds of men, which attribute a want of wisdom, or contingencies, in the creation of God, which renders it uncertain what the result of this creation will be. Be sure, there are perhaps *none* who would say, God is not *infinite* in power, but at the same time there are many who acknowledge this infinity and yet contend that his power may be frustrated; that his purposes may *not* be accomplished. None will, abstractly, limit the *wisdom* of God, but at the same time some contend that the plan instituted by this wisdom is likely to fail of producing the desired effect. All allow the infinity of the *goodness* and *love* of God, in the abstract—in theory, but at the same time many contend that He will exercise unending wrath and vengeance upon some of his off-spring. If this be the case: if God is to be disappointed in his calculations, we wish to know by *whom* He is thus *to be* disappointed. "The Lord of hosts hath purposed, and WHO shall disannul it? His hand is stretched out, and WHO shall turn it back?" This is the question; by what, or by whom, are the purposes of the Almighty to be counteracted?

In order to make our subject very plain, we should understand in the first place, the nature of Him who purposes; and that he is possessed of attributes which capacitate him to effect his purposes, whatever they are. And here I shall find it necessary merely to mention the attributes which *all* concur in ascribing to Deity, because there are *none* who believe in the existence of God, who require any further evidence than their own observation and knowledge of facts, to substantiate the idea that he is possessed of Power, Wisdom, Goodness, Justice and Love, in infinite perfection. These being the premises granted by *all*, we shall argue from them as from matters of fact. God being possessed of these qualities, can plan and execute according to his own good pleasure.

"The Lord of hosts hath purposed, and *who* shall disannul it?" This, though an interrogative expression, is designed to carry the affirmative of the idea, that there is no power capable of frustrating his purposes or designs; for we read in the immediate context, "The Lord of hosts hath sworn, saying, surely as I have thought, so shall it come to pass, and as I have purposed so shall it stand." The purpose in immediate connection with the text, regarded the overthrow of the Assyrians, the oppressors of God's covenant people; but we find from the attributes of God, that whatever he has purposed, shall stand; whatever he wills, or purposes to do, he is capacitated to perform. We think it unnecessary to enter into an argument to prove this position, i. e. that God can carry his will into effect; for whoever acknowledges his attributes, virtually acknowledges his ability to effect all his designs. These premises being granted by all, we will inquire next, What hath the Lord purposed? and see if all will abide by these conceded facts.

Paul, to the Church at Ephesus, says "Wherein he (God) hath abounded towards us, in all wisdom and prudence: having made known unto us the mystery of his *will*, according to his good pleasure, which he hath *purposed* in himself, that in the dispensation of the fullness of times, he might gather together, in one, all things in Christ, both which are in heaven, and which are on earth, even in him. In whom, also, we have obtained an inheritance, being predestinated according to the *purpose* of him who worketh all things after the council of his own *will*."

We often hear, I know, of God's having two wills; a *will of purpose*, and a *will of desire*; but we read nothing about this distinction in the will or purposes of God, in the Bible. *God hath purposed* "that in the dispensation of the fullness of times, he might gather together, in one, all things in Christ, both which are in heaven and which are on earth, even in him." Whatever other wills God may possess, this is a will of *purpose*. "He hath purposed in himself." This is a *will* which he hath purposed in himself, according "to his good pleasure." According to the "*purpose*" of him, who worketh all things after the "council of his own will." And God says, by the Prophet, "I am God and there is none else." I am God and there is none like me; my council shall stand; I will do all my pleasure; I have spoken it; I will also bring it to pass; I have *purposed* it; I will also do it."

Here we find nothing but a will of purpose. If Paul speaks of the mystery of his will; of the fellowship of the mystery of godliness; but *this* is according to the eternal *purpose*, which he *purposed* in Christ Jesus our Lord. Christ came into the world to perform this will and purpose of God. "I came not to do mine own will, but the will of him that sent me." "My meat is to do the will of him that sent me, and to finish his work." "I seek not mine own will, but the will of the Father which hath sent me." "The Father loveth the Son, and hath given all things into his hands." "All that the Father hath given me, shall come to me, and him that cometh to me, I will in no wise cast out; for I came down from heaven, not to do mine own *will*, but the *will* of him that sent me. And *this* is the Father's *will*, which hath sent me, that of all he hath given me I should lose *nothing*, but raise it up again at the last day."

This must be a *will* of *purpose*, for there are means provided for its accomplishment. Christ, the only begotten Son of God, is engaged in the work, and says 'tis his meat and drink to do it. In fact, we have no need to quote more passages from Scripture, to prove the nature of the purpose of God, with regard to the final destiny of his dependent off-spring; for we have already adduced sufficient to establish the fact that his will and purpose is good, and that he is perfectly competent to consummate all his intentions. For if he is infinitely *good*, he cannot be possessed of a principle which should induce him to produce lasting evil; and if possessed of infinite *love*, he must do all he can to promote the happiness of the objects of *that love*. If possessed of infinite *wisdom*, he must be perfectly competent to devise a plan which cannot fail, but from want of *power* to carry it into execution; and if he is possessed of *infinite power*, then there can be no lack of this quality to accomplish his whole purpose, will, pleasure, or design. These are propositions which will be contested by none. The interrogative negation, therefore, very properly lays, "The Lord of hosts hath purposed, and who shall disannul it? His hand is stretched out, and who shall turn it back?" Shall JUSTICE? This is a very plain and simple question, and can consistently, receive but one answer: nor should we propound it, were it not that we are often told that God cannot accomplish his purpose consistent with justice; just as though he had deliberately contrived a plan that was unjust, and must forego its accomplishment, or violate the dictates of justice! Certainly this is a very grave accusation against the perfections of Deity. Here is a house which, if not built upon the sand, is divided against itself, and cannot therefore stand.

God has purposed the ultimate holiness and happiness of all his intelligent creation! But says one, "this is unjust;" and then he will go to work with a thousand notions, which he neither understands himself, or is capable of explaining to the comprehension of others, to prove it. He comes in with original sin, actual sin, total depravity, backsliding, non-perseverance, impenitence, unbelief, and all that "sort of thing;" any one of which, in his opinion, is sufficient to disannul the purposes of the Almighty; and he arrays them together, and exhausts his imagination in endeavors to make them appear so abominable, so horrible, and so sinful withal, that it would be absolutely *unjust* for God not to permit them to exist for ever! Sin is of so diabolical a nature, and so averse to the intentions of God, that justice requires its eternal perpetuity, and so it would be unjust for Christ to "finish sin, make an end of transgression, and bring in an everlasting righteousness"! Of course, the will of God must fail of accomplishment; his purpose must be disannulled! When it is said, "The Lord of hosts hath pur-

posed," and asked, "who shall disannul it?" the answer is—JUSTICE!! Just think of this a moment. What an unlucky attribute this is. If God was possessed of infinite injustice, instead of this inflexible justice, then all would go on in perfect harmony. His will and purpose could be accomplished and none could disannul it. He could work all things after the counsel of his own will, were it not for this opposing principle in his nature!

Now, my candid hearers, what appears more inconsistent than this kind of logic? Is this conclusion in your mind? And does it it satisfy you, against the positive assertions of Scripture, and against your own senses, that the Almighty Maker and Governor of the universe, is possessed of principles, which are at war with each other, and that he is to be frustrated in his designs and purposes? Certainly it cannot! In fact, what is there so unjust in bringing mankind into a state of holiness and happiness? Is it injustice in the parent, to pursue a course with his child which shall lead him to obedience, to virtue and consequent happiness? Suppose he *has* done wrong, does *justice* require that he should eternally *continue* to do wrong? Because the patient is sick, does justice require that the Physician shall administer medicine which is calculated to perpetuate that sickness? Certainly my friends there can be nothing unjust in making mankind *better* than they are *here* in this world; nothing wrong in making their natures congenial to their situations in a *better world;* nothing incongruous in a being of infinite goodness destroying all that is inconsistent with the felicity of the objects of that goodness.

What need is there that we descend into the various minutiæ on which the present happiness of man depends, and interpose the various obstacles to earthly felicity against the accomplishment of the purposes of God with regard to the happiness of man in another mode of existence? This is borrowing trouble from too high a source; "sufficient unto the day is the evil thereof." 'Tis sheer folly, not to say blasphemy, to distrust the *power* of *Omnipotence*, and borrow trouble from another world, on the credit of the [supposed] imbecility of God and the contrariety of the principles of his nature! Mankind would be much better off, if they would regulate their morals with a view to promote *present happiness*; and not overlook their *present* interest and convenience, in their blind zeal to accomplish that which they thoughtlessly claim, justice forbids—to perform the work of the Almighty, because (as their systems contend,) he is interdicted by the principles of his nature, from working all things after the counsel of his own *will!*

Just look at this. God's purposes disannulled by the principle of justice! and he unable to perform his designs! and then comes feeble man clothed in the ephemeral wings of the butterfly, who holds the whole tenure of his existence by the mere sufferance of the Almighty, and undertakes, against this principle which has baffled Omnipotence, to fit mankind for a heaven in a future world. "The Lord of nosts hath purposed," but *justice* has disannulled it. "His hand was stretched out," but *justice* has "turned it back." But here comes an arrogant worm of the dust, who acknowledges that if *justice* had been exercised he should long ago have been in the grave with the dead, &c., and undertakes to circumvent this infinite principle and do the work which God himself, even with the aid of this principle in his nature, was unable to perform!

Really, my friends, this appears to me childish, and there is no wonder that mankind thus engaged should think the work would be but half accomplished; the wonder is, that they should expect to do any thing against such powerful odds!

It may be thought perhaps by some, that we overlook many things which ought to be taken into the account; such as the requirements of God, his denunciations against sinners, &c. &c. But we overlook nothing which has any bearing upon the purposes of the Almighty. "The Lord of hosts hath purposed." The question is, what is this purpose? "His hand is stretched out" for the accomplishment of his purpose, and the question is, will he succeed in his designs? Has he made any requirements, or pronounced any denunciations, which are inconsistent with his purpose? We say, and we say it boldly, that God requires nothing of man but for the good of man, and that he denounces nothing upon man but which is designed to have a salutary effect upon his happiness. "I have sworn by myself, the word has gone out of my mouth in righteousness, (not in injustice,) and shall not return, that unto me every knee shall bow, every tongue shall swear, surely shall say, in the Lord have I righteousness and strength." Would there be any thing unjust in this? If this should be accomplished agreeable to the *will* and *purpose* and OATH of Jehovah, would it violate the dictates of *justice?* Is it unjust for the child to feel its dependence upon its parent, or for the parent to provide for the welfare of the child? If your child foolishly disobeys your commands, is it just in you to neglect providing food and raiment, and to disinherit your child?

I submit to you, my candid hearers, if it would not be most manifestly *unjust* of any thing which could be imagined, for God to bring perfect innocence into a situation to suffer for ever? If there is such a thing as *injustice* in the universe, this is it; and why charge God with this *injustice*, and at the same time say that *justice* has the same effect? Certainly, my friends, I hope the time will soon arrive, when professed christians will be led to attribute to our Maker principles which are in harmony with each other; when they will be willing to permit God to rest in peace on his throne, undisturbed by the agitating billows of eternal confusion!!

Instead of justice being opposed to the purposes of the Almighty, it is the very quality or principle which prompts him to provide for the welfare of those who are rightfully dependent upon him—those whom he has brought into existence without their privy or consent, and made dependent upon himself for each succeeding moment of their existence. "He who neglects to provide for his own, and especially for those of his own house, hath denied the faith and is worse than an infidel." And shall we charge God with infidelity, as a house divided against itself which cannot stand? We should be careful how we impeach the Almighty, or attribute qualities to him which would be reprehensible in ourselves; *not* turn *every* bad principle off upon him, as the ancient Israelites did upon their scape-goats, to get rid of them themselves!!

"The Lord of hosts hath purposed, and *who* shall disannul it? His hand is stretched out, and *who* shall turn it back?" Says one, the agency of man. Well, let us look into this subject a little. Where did man get his agency, or free will, if you prefer the expression? O, say you, God gave it to him. He is the author of all things; 'tis in him we live, move, and have our being. Very true, and has God any design in giving this agency to man? Yes, is the answer. Infinite wisdom cannot act without design. Wisdom degenerates to folly, when in exercise without end or aim. Very well, so it does. Now has infinite wisdom given man an agency which shall defeat the end for which it was given? Has infinite wisdom contrived a plan wiser than itself, a plan to defeat itself? If so, what would infinite folly be likely to do? why, the reverse to be sure. It would contrive a plan which would answer the purpose intended. This is admirable logic. What shall we have next? Perhaps some one will start up and say, God is so *powerful*, that he cannot work all things after the council of his own will; that if he was as weak and fragile as the infant of a day, then his purpose could not be *disannulled;* and his hand could not be *turned back!* Let us see. God is so *wise* that he has contrived a plan to defeat himself; so *just* that he *cannot* do right, and so *powerful* that he can do nothing as he desires!! You *may be surprised, for 'tis surprising.* Here is the termination of all these arguments, and 'tis absolutely the most unaccountable of any thing to be met with, that such a character should be ascribed to God, and at the same time he be called a being of infinite perfection!

Here, again, I know we may be accused of overlooking many things which lead to this result; but I do not see wherein it affects the question at all, *how* we arrive at these results. Suppose our creation should prove a curse to us in the end, how much should we care, or what difference would it make to us, when in excruciating tortures from which there was no reprieve, whether God *could* and *would not*, or *would* and *could not*, prevent it? Whether we came there by a *decree* of the Almighty, or by means of an *agency* given us for that very purpose? It would be sufficient that there was no way to escape the horrid doom. We should not cease our groans, and forget our tortures, in order to investigate the cause of all this misery, were we assured there could be no remedy! So that the thousand ways invented by which to arrive at this result, affect not the case before us; the question is, Who shall disannul the purposes of the Almighty? Who shall turn his hand back from the *accomplishment* of his *purpose?*

I hope you are satisfied by this time that neither *justice* or *free agency* will have the effect to defeat Omnipotence. But suppose, for instance, that either or both, could disannul his purpose. This would be no evidence of endless misery, unless it first be proved that justice requires that perfect innocence should suffer for ever; for no one will dispute that in a state of nonentity we are at least free from guilt. And if mankind are possessed of an agency which shall defeat the schemes of God, *this* is no evidence of endless misery. But, say you, God requires of man to do *thus* and *so*, in order to be for ever happy, and they disobey his requirements, they disannul his purposes. Very well, what then? Does this prove endless misery? Why, yes, say you, for God requires that man should be thus miserable in consequence of his disobedience. But stop a moment; —according to your theory, man is a free agent; he has already disannulled the purposes of God, when these purposes were for his good. Think ye, he will now submit, when the purposes of God are confessedly to his injury? No, depend upon it. By this time he knows his strength too well; he will disannul the purposes of God! When an unruly ox breaks your inclosure, unless under an additional restraint, he will be more likely than ever to break it again; and more will be required now than would have been requisite to prevent the first breach. If possessed of *infinite wisdom*, you would have made your inclosure a little more secure in the first place.

But here comes another good friend and says, "If neither justice or free agency can disannul the purposes of God, the *devil* will, at least, turn his hand back from accomplishing them." Though "the Lord of hosts hath purposed," yet the *devil* will "disannul it." Though the former "hath stretched forth his hand," yet the latter shall turn it back!! But, who is this devil, who has more *power* and *wisdom* than the Almighty? Let us inquire a little and see if God is to be defeated from this quarter.

God is the author and creator of all things, is

he not? *Yes*, is the answer of every one. Then, of course, he made the devil, did he not? Yes, but the Lord made him an angel of light, and he *made himself* a devil. And made himself capable of frustrating the designs and purposes of God, did he? Yes! He had no power, or other faculties, but those which he received from God, had he? No! Then here we have again the laws of nature reversed, the stream rising higher than the fountain; the creature more powerful than the Creator; philosophy is changed; power degenerates to *weakness*, and wisdom to *folly!!*

Is it possible, that any one can believe that infinite *power* has constituted a *principle* or *being*, with more *power* than itself possesses? with more than *infinite* power!!!! St. Paul says, speaking of the adverse spirit, or devil, that he is the enemy of all righteousness. If, then, there is a righteous principle in God, on the supposition that the devil is the most powerful of the two, he will certainly destroy it. If he can disannul the purposes of God in one instance, he can and will in every instance. It is, therefore, perfect folly, (so to speak,) if it is the will of the devil to make as many as possible miserable, to expect that *any* will be happy; for the devil has the most power; *he* has *purposed*, and *who* shall disannul it?!! But, is it to be expected that this enemy of all righteousness is to torment *wicked* men! Certainly not. None but the righteous can come under *his* displeasure—the wicked are kindred spirits. Therefore, give the devil all the power you please, it only argues against the happiness of the saints, if he is the agent in the infliction of torment!! If you can prove that *one* individual is to be endlessly miserable, we can prove, from the same argument, that the saints, without exception, will be thus miserable, let what will become of the sinners.

The argument just now, was, that justice required the endless misery of the wicked. Well, all are wicked. This we have conceded. Every accountable being is a sinner. Then *all* must be endlessly miserable: but who is to inflict this torment! Perhaps you answer, the devil. But you must recollect that the devil is the enemy of all righteousness, that he is opposed to every attribute of God. If, therefore, the endless misery of any portion of the human family be *just*, if it be required by *justice*, it cannot be the business of the *devil* to inflict such punishment; for *he*, being the enemy of all *righteousness*, could not be engaged in so *righteous* a cause!! God, it is agreed by *all*, has purposed the reverse, and it would be contrary to every principle of his nature to create beings on purpose to make them miserable. In fact it is not supposed by *any* that he is to be thus engaged. So, look which way we will, we find this system hedged in with insuperable difficulties, and we are led to conclude, with the prophet Micah, that "God delighteth in mercy; that he will have compassion upon us; subdue our iniquities, and cast all sins into the depths of the sea;" that "he will perform his *truth* to Jacob, and his mercy to Abraham, which he hath sworn unto our fathers from the days of old," saying, "In blessing I will bless thee, in multiplying I will multiply thee; in thee, and in thy seed shall all the nations, kindreds and families of the earth be blessed"

My candid hearers, I wish you to think of these things. *Think* one moment before you subscribe to the idea that the purposes of God can be disannulled. I profess no peculiar skill in these matters, but certainly it appears as plain as noon-day to me, that these ideas limit the God of Israel, detract from the majesty of Heaven, and go to destroy the happiness of man. It may be I speak plain; I hope I do; for "in the church I had rather speak *five* words with my understanding, than ten thousand words in an unkown tongue." But "I have neither wit nor worth, nor words, nor utterance, nor form of speech, to stir men's souls;" I only do as Anthony did at Caesar's funeral; "speak right on," tell you what you yourselves do know; for there is not a proposition here but must be self-evident to every candid mind.

We know, to besure, that this doctrine is said to be *licentious*; but those who thus denominate it, pray for the truth of it, as *licentious* as it is!—pray for the truth of what they call the devil's doctrine!!

We will take one more view of this subject, and then close. The objection would lay with the same force, and might be brought with the same propriety, against the doctrine, as proclaimed by the Angel at the birth of our Saviour, "Behold I bring you glad tidings of *great joy which shall be to all people*." Did the Angel preach a licentious doctrine? Was he deluded? Did he, think ye, forget his errand, in his flight from the bosom of the Father, and wend his way to this benighted earth, with the Syren song of peace and salvation upon his lips, when he should have wreathed the garland, not of hope and joy, but of eternal condemnation upon the brow of the offspring of infinite *love*?

Suppose some one possessed of the modern wisdom of this world, had been seated on the plains with the shepherds listening to the night breeze, as it whispered through the lofty palm trees, contemplating the brilliancy of the starry heavens, and the magnificence of the works of nature, every breath falling in audible accents upon the ear; the shrubbery and long rushes, rustling in the serenity of the moonless night; our modern christian conversing with these artless rustics about the awful condition of their immortal souls—yes, with these shepherds, as innocent of *crime*, or *ambition* as the gentle flocks which lay in detached groups, peacefully chewing their cuds around them; when, lo! there appeared, suddenly, a light around about them, above the brightness of the sun. And the Angel said—"Fear not, for behold I bring you glad tidings of great joy, which *shall be to all people*." "Hold!" says our modern philosopher, "you preach a licentious doctrine, a damnable heresy, the devil's doctrine. Nothing but the fear of the dread vengeance of eternity, can induce mankind to love God and keep his commandments." But here he is interrupted; the angel was not without witnesses. A multitude of the heavenly host were with him, and break in upon the ill-timed response, with the heavenly song—"Glory to God in the highest, and on earth, peace and good will to men." Confounded, he drops his head, and anxious to retire from such company, passes off, muttering as he goes, *bound to destruction—licentious doctrine*—and singing, as a counterpart to the licentious song of the Angels,

"Down in the deep where darkness dwells,
The land of horror and despair,
Justice hath built a dismal hell,
And laid her stores of vengeance there.

"There, satan, the first sinner lies,
And roars and bites his iron bands;
In vain the rebel strives to rise,
Crushed by the weight of both thy hands."

"Where saints and angels, from the blest abode,
Chaunting loud hallelujahs to their God,
Look down, on sinners in the realms below,
And draw fresh pleasures from their endless wo."

O my God! what a song!! How would this chime with the glorious song of *peace on earth and good will to men?* Why, my friends, the mountains around about Bethlehem would have shrunk from the frightful echo, while they resounded, "Glory to God in the highest." Yea the babe in the manger would have groaned aloud, "Ye know not what manner of spirit ye are of."

"The Lord of hosts hath purposed, and who shall disannul it. His hand is stretched out, and who shall turn it back?" My friends, there is no power in heaven, earth or hell, that can disannul the purposes of God. "He that promised is able to perform." Let us, then, throw away our fears of future infelicity, and attend to those requirements and duties on which our present happiness, and the present happiness of the world depend.

[*From the Herald of Truth.*]

MINUTES

Of the Proceedings of the Steuben Association of Universalists for 1835.

1. Met at Dundee, Yates county, on the 2nd day of September, and after uniting in prayer with Br. M. L. Wisner, organized the Council by choosing Br. O. Ackley, *Moderator*, and Br. K. Townsend, *Clerk*.

2. Appointed Brs. M. L. Wisner, N. F. Murdock and Wm. Goff a Committee to arrange the order of public services.

3d. Received the Society of Pulteney into the Fellowship of this Association.

4. The Committee of Discipline report that no complaint has been preferred during the past year. Report accepted.

5. Appointed Brs. M. L. Wisner, Elijah Smith and Anson Cogswell a Committee on Fellowship and Ordination.

6. Appointed Brs. M. L. Wisner & Elijah Smith, *ministers*, and James Bentley and Wm. Goff, *lay delegates*, to attend the State Convention in 1836, with power to appoint their substitutes.

7. Appointed a Conference to be held at Kennedyville, Bath, Steuben co., in the course of the winter—the time to be designated by the Standing Clerk.

8. *Voted*. That when this Association adjourn, it adjourn to meet at Howard Flats, on the first Wednesday and Thursday of September, 1836.

9. Appointed Br. M. L. Wisner to prepare the Minutes for publication, accompanying them with such remarks as he may deem necessary, and forward them to the Magazine and Advocate and to the Herald of Truth for publication.

REMARKS.

The session of our Association was conducted with harmony and good order. We had a pleasing interview, the weather was fine, and the congregation respectable. Five sermons were delivered by Brs. Townsend and Ackley to good acceptance, and although we were some disappointed respecting the attendance of our ministering brethren, nevertheless we ought not to despise the day of small things. Although we are now on the borders of Zion, we shall soon be in her centre; for the knowledge of the Lord must cover the earth as the waters cover the sea. Converts to the truth of Christianity in its primitive purity are multiplying like drops of the morning dew; the watchmen are speaking comfortably to Jerusalem on every hand; the glorious cause is onward, and remember he who looks back is not worthy.

M. L. Wisner.

Married,

In Sing Sing, on the evening of the 23d ult. by Rev. L. C. Marvin, Mr. David Whipple, of Duanesburgh, N. Y. and Miss. Mary Williams, of the former place.

In Monroe, Orange county, N. Y. by Rev. J. M'Laurin, Mr. Amzi Morehouse and Miss Cornelia Saterly, both of Monroe.

SUSQUEHANNA ASSOCIATION.

The Susquehanna Association of Universalists, which was adjourned to Honesdale, will meet at Brooklyn, Susquehanna county, Pa. on the first Wednesday and following Thursday (7th and 8th) of October next. Preachers from other Associations are especially invited to come over and help us. Per order, A. G. Bailey.

Brooklyn, September 11th, 1835.

WATER OF LIFE.

The blessed Jesus, when on the earth, represented the glorious doctrine he inculcated as the "water of life," or "living water," of which a man may "drink and thirst no more." Of course, without any great latitude of thought or expression, we may pronounce all other doctrines, especially such as are adverse to his, the waters of death. We may conclude, indeed, that all the doctrines and inventions of men, however well recommended they may be, or however skilfully arranged, will produce no other effect upon the mind than to cause it to thirst again. Even if, in drinking them, the thirsty soul for a while feels satisfied, yet their refreshing and invigorating power will not last long—will not long allay the hankering of the moral and spiritual appetite. It is only by drinking the water of life—the blessed doctrine of the blessed Jesus—that the soul of man can be fully satisfied, and satisfied for ever. And, blessed be God! the invitation is, "Lo, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money, and without price."

But, the questions occur, What is the doctrine of Christ? And how many are embraced in its benevolent designs? Let the Savior himself answer. "All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out." Again—"The Father loveth the Son, and hath given all things into his hand." What is the conclusion? Plainly this—that all will eventually come unto Christ and be saved. And is not the anticipation of a result so glorious as this, a source of unspeakable joy? Who, when he contemplates the present condition of the human family—when he considers how poor, and wretched and miserable, in a spiritual sense, they are—will not rejoice that they are to be raised from their degraded condition, by the teachings of Jesus, and made perfectly holy and happy? It would gladden his heart, even if he could see one sinner turn from the evil of his ways and enter into the Kingdom of Christ; and would it not increase his joy if he could witness the same effect produced upon many? Nay, would his joy rise to its highest pitch, until he had seen the last vile transgressor brought to bow to the sceptre of the Prince of Peace, and become the willing subject of his moral and spiritual government? We shall say, emphatically, no. But, thanks to our Father in Heaven! the strongest desires of the heart shall be satisfied, for man, vile man, for whom the Savior died, shall eventually be saved from his sins and reconciled to God. This fact has been revealed by the Prophets—it has been declared by the Savior himself;—it has been attested by the primitive disciples, and will therefore stand. At least, so we are instructed, and therefore instruct others.

It is this universal and impartial system of faith, which is represented in the Scriptures as the "water of life," and which is free for all. Whosoever drinks at this Fountain, will thirst no more. All the benevolent desires of his soul will be satisfied; and he will enjoy the rich and full assurance, that himself, his family, his friends, his acquaintances—*all*, indeed, are embraced in the benevolent designs of Jehovah. This transcendently glorious belief, will form in his heart a "well of water," springing up unto life eternal. But any system of faith, embracing a less number than the whole, cannot long satisfy the desires of the benevolent soul. No, there is no fountain from which living waters can flow, other than that of God's impartial and unchanging love: and whosoever drinks from any other, will find, in the end, that he is drinking from the waters of spiritual death. Earth hath no fountains which send forth the refreshing waters of spiritual life, or which can allay the cravings of the immortal mind. The pure river of living water proceeds from the Throne of God and the Lamb; and whosoever will partake of it, must seek for it in the spiritual city—"the heavenly Jerusalem." Saith the poet:

"Ho, ye that pant for living streams,
And pine away and die;
Here you may quench your raging thirst,
With springs that never dry."

Gospel Banner.

EVIDENCES OF A FUTURE EXISTENCE.

The second volume of Bulwer's Student, is mostly occupied with "Conversations with an ambitious student in ill health." The seventh conversation turns upon the evidence of intelligence and design in the creation of the world, and the proof of a future state of existence, from the manifest imperfections of his life. In reference to the latter, the student remarks to his companion, "This, [the existence of evil] has been in all ages, the chief cause of skepticism—to such skeptics as are reflective and sincere. Yet, while I was sadly revolving this truth, a light seemed to break from the heart of the cloud and in this very source of discontent below I saw a proof of futurity beyond."

We make an extract of some length below, as possessing strong arguments in support of the existence of an all-wise superintending Power; and as exhibiting the workings of a powerful mind, when brought to the contemplation of the most interesting subject that can engage the attention of man. An observation on one or two of his apparent conclusions may not be out of place. Because we, in our imperfection, cannot here discern strict justice in the moral government of God, it by no means follows, that justice is not here rendered, in part, or even in the whole. We cannot well or safely judge of the value or effective power of a vast machine by individual parts. It is only when we see those parts judiciously combined, and in successful operation, and can comprehend the whole from beginning to end that we are prepared to judge correctly of the result. The writer might have varied his remark—"justice *must* exist: if not visible here, it must be visible elsewhere"—and said, 'if not *apparent here*, it *will* be apparent in that 'hereafter' where we shall 'all see as we are seen, and know even as we are known.'"

We offer no remark on the theory embraced in the closing paragraph of our extract, save that the spirit of *benevolence* which it involves, is not likely to *injure* any one, whether it be true or false. P.

I come first to an old problem. This world is. It must, therefore, have been created, or it must always have existed. If created, it must have been created either by chance or by design. Now which of these three conjectures is the most probable? First, that the world always existed; secondly, that it was formed by chance; or, thirdly, that it was created by design? You know the old argument of Clarke, in proof that matter cannot be eternal, and that the world, therefore, could not always have existed; but, unhappily, no metaphysician ever read that argument without detecting its fallacies. Fortunately, however, we do not require metaphysics to prove that the world has not always existed. That truth is proved by physical science. Geology makes it probable; astronomy makes it certain. There must come a time when, in the ordinary course of nature, light alone would destroy the world. If there is a time when it must end, there must have been a time when it began. And we come then to the two next suppositions,—if the world has not always existed, was it commenced by chance, or created by design? Which is the more probable conjecture? Let us take the daily evidence of our senses. Does chance, in what we see around us, ever create one uniform, harmonious unchangeable system? If we see a clock, if we see a house, and we are told the house and the clock were made by chance, by a concurrence of atoms, by nothing intelligent, or contriving in itself, should we not cry out, "This is a ridiculous fable; every thing that our experience affords as testimony contradicts it." Is the universe less pregnant with art and design than the clock or the house? Is there less harmony in the changes of the season, in the life of the tides, in the mechanism of nature, than in the handiwork of man, which, however skilful, however wondrous, an accident deranges, a blow destroys? But what ever stops—what convulsion, what incident ever arrests the august regularity of creation, the motion of the stars, the appointed progress of vegetable life? Wherever we look on external nature, we see developed in perfection all that answers to our fullest conception of the word "design." And is it not, then, an easy and an irresistible conjecture, that by design the world was created? But design at once necessarily implies something active, intelligent, and living. And o! this is our elementary notion of a God!

Having proceeded so far, the rest of my argument is simple. This Being, or this Power, *is*, then! What are its unavoidable attributes? Let us dismiss the word "infinite," it puzzles, and is not necessary: but That which created this universe must be, according to all our notions of wisdom, greatly wise—wise above all dream of comparison, beyond the wisest of us, who spend our lives in examining Its works, and can only discover new harmonies without piercing to the cause. According to the same notions, it must likewise be greatly powerful—powerful in the same ratio beyond the power of humanity. This Being, then, is greatly wise and greatly powerful! Is It benevolent? Let us hear what Paley says. He is great on this point. Perhaps it is one of the *best* passages in a work rarely indeed profound, but always clear. I have never heard even a plausible answer to it.

"Contrivance proves design, and the predominant tendency of the contrivance indicates the disposition of the designer. The world abounds with contrivances; and all the contrivances which we are acquainted with are directed to beneficial purposes. Evil no doubt exists; but is never, that we can perceive, the object of contrivance. Teeth are contrived to eat, not to ache; their aching now and then is incidental to the contrivance; perhaps inseparable from it; or even, if you will, let it be called a defect in the contrivance; but it is not the object of it. This is a distinction which well deserves to be attended to. In describing implements of husbandry, you would hardly say of a sickle that it is made to cut the reaper's fingers, though, from the construction of the instrument and the manner of using it, this mischief often happens. But if you had occasion to describe instruments of torture or execution, this engine, you would say, is to extend the sinews; this to dislocate the joints; this to break the bones; this to scorch the soles of the feet. Here pain and misery are the very objects of the contrivance. Now nothing of this sort is to be found in the works of nature. We never discover a train of contrivance to bring about an evil purpose. No anatomist ever discovered a system of organization calculated to produce pain and disease; or, in explaining the parts of the human body, ever said, this is to irritate; this is to inflame; this duct is to convey the gravel to the kidneys; this gland to secrete the humor which forms the gout. If by chance he come at a part of which he knows not the use, the most he can say of it is, that it is useless; no one ever suspects that it is put there to incommode, to annoy, or torment."

The general contrivance, then, is benevolent; and the benevolence of the Unseen Being is thus proved. Now, then, we have the three attributes,—wisdom, power, benevolence. So far I have said little that is new: now for my corollary. If a being be greatly wise, greatly powerful, and also benevolent, it *must* be just. For injustice springs only from three causes; either because we have not the wisdom to perceive what is just, or the power to enforce it, or the benevolence to will it. Neither of these causes

for injustice can be found in a Being wise, powerful, benevolent; and thus justice is unavoidably a fourth a tribune of its nature. But the justice is not visible in *this world*. We bow to the wisdom; we revere the power: we acknowledge the benevolence; the justice alone we cannot recognize. The lowest vices are often the most triumphant, and sorrow and bitterness are the portions of virtue. Look at the beasts as well as mankind; *they* offend not; yet what disease and misery! Again: How implicitly are we the creatures of circumstance! What can be more unjust than such an ordination?---to be trained to crime from our childhood, as the sons of offenders often are, and to suffer its penalties from following an education we could not resist. How incompatible with all that we know of justice! It is in vain to answer that this is not a very general rule; that, in the majority of human instances, virtue and self interest are one. This is quite sufficient argument for the foundation of human codes and an earthly morality; but it is not a sufficient argument for the justice, in this world, of a Being so much greater and wiser than ourselves. It is the *misfortune* of mankind that we must adopt general rules, and disregard individual cases. And why? Because *our* wisdom and *our* power cannot be so consummate, so complete, as to embrace individual cases. Not so with a Being whose wisdom and whose power are not measured by our low standards. The justice is not visible here in the same proportion as the other attributes. But we have proved, nevertheless, that justice *must* exist: if not visible here, it must be visible elsewhere. What is that elsewhere!---AN HEREAFTER!

* * * * * * * * *

I often please myself with fancying that the 'Poor Indian,'

> 'Who thinks, admitted to the equal sky,
> His faithful dog shall bear him company,'

is not so 'untutored' by the great truths and presentiments of Nature as we imagine. It does not revolt my reason, no nor my pride, to believe that there may be an Eden in the future as well as in the past—a garden where the lion may lie down with the lamb; and there may be at last a blessed suspension of the Universal Law, that holds this world together—the Law that all things shall prey upon each other;—the Law that makes earth one stupendous slaughter-house, and unites the countless tribes of creation in one family of violence and death. But when we see what evil reigns among the wild things of Nature---not a fish that swims, not a bird that flies, not an insect that springs to life one hour, and perishes the next---that is not subject to the most complicated and often the most agonizing variety of disease; when we see some whole tribes only marked for sustenance to others, and a life of perpetual fear, the most dreadful of all curses, consummated by a violent and torturing death; why should we think it incompatible with the nature of God, that if reparation is due to *us*, reparation should be due also to *them*? I own I find nothing irrational in the supposition! Among the many mansions of our Father's house there is room for all his creatures. And often when I consider how many noble and endearing traits, even in a dog, we may call forth by kindness, which with all things is the best sort of education, I am at a loss to know why we should give to the human clod the germ of an immortality which we would deny to creatures subject to the same passions, rich in the same instincts, condemned often to greater miseries, open to fewer pleasures, and yet capable of all of good or useful, that their physical organization will permit. No! wherever there is evil, there should from the hands of a just Being be reparation also; and if this be true, all that partake of life in this world have some sort of claim to another.

MESSENGER & UNIVERSALIST.

SATURDAY, OCTOBER 3. 1835.

New-York Association.

This body will hold its first session at Newark, N. J., on Wednesday and Thursday, the 21st and 22d of October ensuing. Ministering brethren, and friends generally, are affectionately invited to attend.

Philadelphia Association.

The Philadelphia Association of Universalists will meet in the Vestry Room of the first Universalist Church in Philadelphia, on the Tuesday Evening preceding the third Wednesday in October. Ministering and lay brethren are affectionately invited to attend. ABEL C. THOMAS,
Standing Clerk.

Connecticut State Convention of Universalists.

The Connecticut State Convention of Universalists will hold its annual session in Barkhamsted, Conn. on the 2d Wednesday and following Thursday (14th and 15th) of October next. M. H. SMITH,
Standing Clerk.

A WORD IN SEASON.

We deem it necessary to call the attention of *some* of our subscribers to the rule we practiced upon at the close of the 2d and 3d vol. of the Messenger—to wit—*the discontinuing the paper to every individual who was owing for* TWO *years*. Our 4th vol. is near its close, and we regret to say there are a number who are still owing for the 3d and 4th, and many for the 4th alone. In all cases of the former, without exception, we must apply the rule above stated, for we have not the means to allow any one to stand indebted on our books for more than *two* volumes. We much need *all* that is now due us, and earnestly request every one indebted, who has the interest of this paper at heart, to cancel his account if possible by the close of the volume. This they can do if they will at once set about it. Unless private opportunities offer, they can remit through their Post-Masters. We beg them not to let this consideration, that the amount is *small*, induce them to delay the settlement.—Many of these small accounts combined make an object to us. We have at this moment between $2000 and $3000 on our books, divided among several hundred persons, some of whom are doubtless reasoning in the same manner—*that their subscriptions, it is true, should have been paid before—but the amount is so* SMALL *it can make little difference with the Printer. I'll pay it the first* CONVENIENT *opportunity.*—But, alas! a year or two has passed and they are still looking for the "first *convenient* opportunity!" Friends, if we may so address you, do not delay the business longer. Resolve at once, to make a "convenient" time. Be patrons in *deed*, as well as in *word*, and thus shall we be strengthened and encouraged in our arduous labors, in contending against the prejudice and bigotry of the world. Let us for once be gratified in seeing the word "*paid*" against every name on our book, or at least every one who intends to pay at all. And while they are remitting for arrearages, it would not come amiss for them to include the advance for the 5th vol. if they conclude to journey with us another year. If we have waited on them a year or two, they surely should not now hesitate to comply with our actual terms, of advance pay.

To those who have been prompt in their payments we tender our warmest thanks. They have been the bone and sinew of our business. We hope they will all continue with us, and procure as many more like themselves as possible. P.

NORTH CAROLINA.

We have been much interested in a communication recently received from Brs. James Russell and Abner Green, of Jones county, N. C. on the state and prospects of our cause in that section. They state that in 1827—28, Br. Jacob Frieze visited that region and that his labors were very successful in forming societies in New Hanover, Duplin, Lenoir, Onslow, Sampson and Jones counties, all which, even in their present destitute state, bid fair to hold fast to "the faith once delivered to the saints." They remark, "we rejoice that each society can boast, that in their number they have members of the first respectabilty, possessed of sufficient wealth to support our cause with becomming dignity, and are willing, yea anxious, to support a stated ministry." In allusion to the climate they say, "We know of no healthier clime than North Carolina from the first of October to the middle of June, and perhaps there are as few deaths in this state, annually, according to the inhabitants, as in any state in the Union. We have indeed severe cases of billious and intermittent fevers, in the lower section of the state from the middle of June to the last of September, but seldom deaths, in proportion to the number attacked. The Cholera has scarcely visited this state yet. In fine, we can confidently assert, that we know of no place where a ministering brother, who should come properly recommended, would find a more eligible situation, and meet with ample recompense for his labors."

Like many other places, where the sentiment is but little known, our friends there have suffered imposition from unworthy individuals professing the doctrine. Subsequently to Br. Frieze's brief residence among them, they were visited by an individual bearing the name of A. J. Maurice, who proved himself entirely unworthy of confidence. We are not surprised at all at the distrust of our North Carolina brethren, under the circumstances. We regret the occasion of it as deeply as themselves. And there is no way of obviating the evils, or avoiding a recurrence of them, but in observing great caution in employing individuals among them. This is of the utmost importance, generally. There is no use in cloaking matters at all. In the present state of the denomination when the doctrine is just exhibiting itself in numberless new places, our friends are liable to the grossest imposition, without suitable care. They should ask, and insist upon receiving, the most satisfactory testimonials of the character and standing of every one who presents himself for their countenance and support as a teacher of the gospel. The discreet and worthy brother will not hesitate to provide himself with these testimonials, and will not be dissatisfied that they are required of him.

To the request of our North Carolina friends for a preacher, we are happy in being able to reply, that Br. John Parsons, of Portsmouth, N. H. sailed from this place on the 24th ult. for Newbern, with the intention of tarrying awhile in the section alluded to above, and perhaps locate permanently. He bears with him the Fellowship of the New-Hampshire Convention, and the private testimony of Br. T. F. King, with whom he has studied for a year past. We have no doubt they may fully confide in him, and that the connexion may be both pleasant and profitable to preacher and people, is our most ardent desire. We shall hope to hear farther from them soon. P.

ANOTHER LETTER FROM BERMUDA.

It will doubtless be remembered by the reader that a few weeks since we made an extract from a letter received from a lady, (a believer in the final restitution,) residing at Bermuda. The last packet brought us another interesting communication from the same individual. We know nothing of her save through her own *letters*, but judging from these, she is a woman of strong mind, and a most devoted christian. Indeed, the simple circumstance of her contending unreservedly for her views—of braving popular prejudices around her, as she has done, shows that she is possessed of faith and hopes which cannot be easily moved.

Her last favor contains further particulars in her history for a few years past. She has evidently passed through many trying scenes, in all of which, we are happy to find that her peculiar views on the subject of religion have been an abiding source of consolation to her. She has been unshaken in the faith for more than twelve years, and the trials she has been called to undergo through the last six or eight of them, have but served to make her cling the closer to her hopes of the future. The account she gives is an affecting one, and were it not for some circumstances of a more local character which are closely interwoven, we should be pleased to give it in her own language. We cannot, however, forego an extract from a subsequent part of her letter. The first portion of which will exhibit a deep fount of feeling in her breast, such an one as we might rationally look for in woman—a *mother* especially—whose hopes were stayed upon the God of Jacob. The *mother* who has tasted of the boundless love of God may well pray for the deliverance of her offspring from the chilling influence of Partialism. But to our extract. She had it seems experienced strong opposition to her views, from friends. Her faith offends them!—(Strange that a belief in God's superabounding and *enduring* goodness should offend *any one* bearing the christian name!)—In view of this she says:

"To say I do not suffer great sorrow on this account would be an untruth. *I do.* But then

I should suffer much more, were I to deny my faith—of this I am convinced. My time on earth cannot be long. My dear children must join me in heaven, and I will try to endure what I so keenly feel. Still, I hope and pray that God will let them see the truth as it is in Jesus, and this hope animates me. I make every exertion I can to this object, in love and kindness. * * *

It grieves me to loose the approbation of the good and respectable. It is true they are mistaken, but they *think* they are right, and that I am wrong. I console myself, however, in thinking, God knows my heart, and my state and condition, for He makes one to differ from another. As faith is a *gift* from God and not of ourselves, at any moment He pleases, He may give this precious faith to either or all of my dear children. I will therefore hope, and not despair. I have sisters and brothers, and many more distant connexions, but none of them will for a moment believe but that countless millions of the human family, are to be tormented in Hell thro' the wasteless ages of eternity. My children, also, continually hear from the pulpit the same cheerless doctrine.

The Bishop of Nova Scotia comes here once every four years and has a general confirmation in all the churches of the established religion, (Episcopal.) In H. there are nine Parishes.—All over fourteen years of age go to be confirmed. In the absence of the Bishop there is an Arch Deacon. There is a Minister for every Parish. Beside the nine Parishes above, there is a Presbyterian church and two Methodist Chapels. There are no Baptists, or Quakers, or Unitarians, or Catholics in Bermuda. All alike believe that there are three *distinct* persons in the Godhead—two distinct natures in Christ. That Christ Jesus, who was crucified by men's hands, was truly, and properly, and *essentially* God! and yet after all there was but *one* God! That *three* is *one*, and *one* is *three !* To doubt this, is by the Bermudians called the worst of heresy. *I* may gratefully bless God that the Spanish Inquisition has not found its way here, for I cannot believe in such a monstrous absurdity. But it is useless to speak here of such subjects. Few read the Scriptures for themselves; that is, they read them to mean just what the preacher says.

I am fearful I have already trespassed too much on your time, sir, and beg you to excuse me; but it is long since I could write on this subject to any one who could and would understand, and not upbraid me. Pardon me then for being so tedious this time, and in future I will be as brief as possible.

She details an interview with a female acquaintance in the Limitarian faith, (the wife of a clergyman.) The spirit of truth seemed to impel her on in pleading with her friend. Much horror was manifested at the idea that all would finally reach heaven. On parting, she kindly took the hand of her friend, and besought her not to think too hard of her—they would surely meet in heaven, and find all—all embraced in the benevolent purposes of God. "No," replied the lady, proudly, "no—I *would not* go to heaven through your gate" ! !

Poor woman! there was too much of the "old leaven of the Pharisees" remaining, for her to think a moment of partaking of the gospel feast with poor publicans and sinners! And oh! how humiliating it must be for the *good* and the *pious* of this world to take a seat in heaven, if all mankind are to be congregated there!

We beg our correspondent to indulge no such apprehensions as are expressed in the closing paragraph of our extract. We shall be gratified at all times in the receipt of her favors, and hope she will avail herself of frequent opportunities in writing. Though her stay on earth may be brief, as she seems to intimate, we confidently believe a brighter day is dawning on that "remnant of her time," so far as her religious feelings are concerned, and we shall not cease to desire that the consolations of having "seen the salvation of her God" may continue to smooth and cheer her downward passage to the tomb. P.

MINUTES

Of the Proceedings of the Universalist Historical Society at its session in Hartford, Ct., Sept. 16th and 17th, 1835.

WEDNESDAY EVENING, SEPT. 16.—The society was called to order by the President. After reading the proceedings of the last session, the society went into an election of its officers for the ensuing year. The following gentlemen were duly elected:

HOSEA BALLOU 2d, *President.*
PITT MORSE, *Vice President.*
THOS. J. SAWYER, *Secretary.*
THOS. WHITTEMORE, *Treasurer.*

Corresponding Secretaries.

William A. Drew, *Maine.*
Thomas Whittemore, *Massachusetts.*
Barton Ballou, *Rhode Island.*
Asher Moore, *Connecticut.*
Wm. S. Balch. *New Hampshire.*
Warren Skinner, *Vermont.*
Dolphus Skinner, } *N. York.*
I. D. Williamson, }
Levi C. Marvin, *New Jersey.*
Abel C. Thomas, *Pennsylvania.*
Sam'l. P. Skinner, *Maryland.*
John Corr, jr. *Virginia.*
G. C. Marchant, *North Carolina.*
Allen Fuller, *South Carolina.*
Allen Green, *Georgia.*
L. F. W. Andrews, *Alabama.*
Frederick Hooker, *Mississippi.*
Jonathan Speyker, *Tennessee.*
Wm. E. Camp, *Louisiana.*
Seth T. Sawyer, *Illinois.*
Jonathan Kidwell, *Indiana.*
A. A. Davis, *Ohio.*
Nathaniel Stacy, *Michigan.*
Solomon Bingham, *Lower Canada.*
Oliver Smith, *New Brunswick.*
Amos Seamans, *Nova Scotia.*
John Relly Beard, *England.*

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The Secretary introduced a report in which he acknowledged the receipt of Letters from L. F. W. Andrews, Corresponding Secretary of Alabama, Allen Fuller, of South Carolina, and Barton Ballou, of Rhode Island, giving information concerning the condition of the cause of Universalism in their respective limits. He also acknowledged the receipt of a considerable number of books and pamphlets and papers on Universalism.

A. C. Thomas, Corresponding Secretary, of Pennsylvania, read before the Society an interesting article on Old Universalist Books in his possession, all published prior to the year 1800.

THURSDAY, 17.—Thomas Whittemore introduced the following preamble and Resolution which was adopted.

Whereas, members of the Society may possess valuable books, pamphlets, and papers, which they might be indisposed to present to the Society; and whereas it is important that the Society should know where they are to be found; Therefore

Resolved, That members be requested to furnish the Secretary with a list of all books, pamphlets, and papers relating to the subject of Universalism, in their possession, published prior to the year 1825, and that it be the duty of the Secretary to make out from these several lists, a catalogue of all such books, pamphlets, and papers, together with the name of the possessor, as the Secretary's Library does not contain.

On motion, the Secretary was requested to open, if practicable, a correspondence with the Rev. J. R. Beard, of Manchester, and Rev. David Thom, of Liverpool, England, and with such other individuals in England or on the Continent, as would probably promote the objects of the Society.

Adjourned to meet in the city of New York on the third Wednesday and Thursday of September 1836.

H. BALLOU, 2d, *President.*

THOS. J. SAWYER, *Secretary.*

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The Secretary would take this opportunity of publicly expressing the thanks of the Society to those individuals who have contributed to its library; and respectfully to solicit from ministers and laymen further contributions. It is earnestly desired the Library of the Society should contain every work relating to Universalism, whether in behalf or in opposition, which is to be found in America or Europe.

He would also urge upon the attention of all members of the Society and especially of Corresponding Secretaries, the importance of action and persevering exertions for the advancement of its interests. Let them be zealous to acquire all the information in their power relative to Universalism, its history, and present condition in their respective neighborhoods or limits, and communicate the same directly to the Secretary, or to the Society when in session.

It is ardently hoped that the evident interest manifested by members at the late session will not be suffered to decline, and that at the next session, reports will be presented to the Society, showing still more clearly the importance and utility of this recent but promising institution.

T. J. SAWYER.

Original

UNIVERSALISM CONSISTENT WITH PHILOSPHY.

It is a well known fact, that in all theological controversies between Universalists and their opponents; Reason has ever given her decisions in favor of the sentiments of the former. And I have frequently noticed, that whenever theologians of the Partialist school descend to cool, dispassionate, and philosophical argumentation, they almost uniformly come to conclusions favorable to the doctrine of impartial grace, and that may be employed as evidence of a world's salvation. I was reminded of this circumstance not long since, while perusing a late work from the pen of the celebrated Dr. Chalmers, an extract of which I give below, called. "The Bridgewater Treatise—on the Power, Wisdom, and goodness of God, as manifested in the adaptation of external nature to the moral and intellectual constitution of man," and which, by the way, I would recommend as one of the ablest and best written productions on moral and mental philosophy, and the evidences of the being and perfections of God, extant in the English language.

The extract is taken from the chapter on "the pleasure of virtuous, and the misery of vicious affections." The author is arguing on the subject of God's regard for virtue and righteousness, and hatred of iniquity, as exhibited in the moral constitution of man; and remarks in conclusion, by way of inference:—

"But the peculiarity which we have been incidentally led to notice, is in itself pregnant with inference also. We should augue *hopefully* of the final issues of our moral constitution, as well as conclude favorably of Him who hath ordained it. When we find its workings to be such, that, on the one hand, the feelings of kindness towards an individual object, not only survives, but is indefinitely strengthened by the acts of kindness; and on the other hand, that not only does an act of revenge, but even, that certain acts of hostility towards the individual of our hatred, will make us relent from this hatred, and at length extinguish it altogether. May we not perceive in this economy a balance in point of tendency, and at length of ultimate effect on the side of virtue? May it not warrant the expectation, that, while benevolence, that great conservative principle of being, has in it a principle conservative of itself as well as of its objects, the outbreakings of evil are but *partial* and *temporary*; and that the moral world, viewed as a *progressive* system and now only in its transition state, has been so constructed as to secure both the perpetuity of all the good affections, and the indefinite expansion of them to new objects and over a larger and ever widening territory? At all events, whatever reason there may be to fear, that, in the future arrangements of nature and providence, both virtue and vice will be capable of immortality—*we might gather from what passes under our eyes in this rudimental and incipient stage of human existence, that even with our present constitution, virtue alone is capable of a blissful immortality. For malice and falsehood carry in them the seeds of their own wretchedness, if not of their own destruction.* Only grant the soul to

be imperishable; and if the character of the governor is to be gathered from the final issues of the government over which he presides, it says [thus] much for the moral character of Him who framed us, that, unless there be an utter reversal of the nature which Himself hath given, then, in respect to the power of conferring enjoyment or of maintaining the soul in its healthiest and happiest mood, it is *righteousness alone which endureth forever, and charity alone that never faileth.*"

It is something the case, that theologians in their zeal to sustain the doctrine of endless suffering, proceed to reason on the analogy of things, and deduce conclusions in favor of future sin & consequent woe, from the acknowledged fact that the goodness of God does not prevent such a state of things in *this* world, and may not therefore in the next. For whatever is consistent with God's goodness now, say they, will be consistent with it through a boundless eternity. Besides, there is to be no change after death. The human race will be raised with the same mental and moral constitutions, the same feelings, affections and aspirations, as when they left the scenes of mortality for an exchange of worlds.

Now this argument—if such it can be called—is taken out of the hands of our opponents by Dr. Chalmers. For he shows conclusively, that such is the present constitution of the human mind, and such the result of human actions, and of the exercise of different affections and passions, man's desire for happiness would eventually lead to the exercise of right and holy motives, and the practice of righteousness and virtue, were he destined to exist immortally in his earthly state. And hence, "unless their be an utter reversal of his nature" in the future world, he will progress onward to a state of moral perfection, and become holy, just, and good. In order to his becoming the subject of eternal sin and suffering, the "present progressive system" must be totally "reversed," and he witness a transition from his present hopeful condition, to one more unfavourable to his improvement, and unpropitious to his welfare. Let the present constitution of things remain unaltered, and "it is righeousness *alone* which endureth forever, and charity *alone* which never faileth."

How true it is, that when men lay aside their creeds, and look at things as they are in their naked simplicity, they will reason correctly, and arrive at just and proper conclusions. God grant that the mists of darkness may be dissipated from before every eye, and that the truth as it is in Jesus may "shine more and more unto the perfect day." L. L. S.

Perry, N. Y. Sept. 1835.

Original.

DISHONESTY.

Happening the other day to take up the book entitled "Edwards against Chauncey," I noticed among the proof texts which Mr. E. had quoted to substantiate the doctrine of endless misery, the following:—

"The saved shall go forth and look on the carcasses of transgressors and *they* shall be an abhorring unto all flesh."

We could not forbear feeling the solemn conviction that this was a *willful* perversion of the truth: the learned divine must have *known* that this passage has no reference to a future state.

When the grave and the sea shall have given up the sleeping dead, and an assembled universe shall have put on immortality, when this corruptible shall have been clothed upon with incorruption, where, we ask, will be any "carcasses?" And even allowing that there may be,—I understand by carcasses, *dead bodies*—what happiness can "the saved" derive from looking upon putrid carcasses, for how can such bodies suffer misery? Besides, we ask, will there be any dead bodies after the "*general resurrection?*"

We think this an unfortunate quotation for Mr. E. for it explodes the very position which he intended to establish. Dead carcasses cannot suffer endless misery, and if it be any thing to his purpose it proves that all mankind will not be raised from the dead. Only "*the saved,*" will be raised to life and incorruption, while the rest will remain as an abhorring spectacle to them who *are* raised. Why did not Mr. Edwards quote the following passages? "And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you. Lev. xxvi, 30. "Their slain also shall also be cast out, and their stink shall come up out of their carcasses and the mountains shall be melted with their blood." Isa. xxxiv, 3. These would have been as much to his purpose as the one under consideration. The context where the three above passages are found, shows us clearly as the noon-day sun, that temporal calamity, and *that* only, was alluded to. We cannot but indulge the opinion that Mr. E. *knew* this to be the fact; and if so, was he *honest* in bringing up this passage to prove the doctrine of endless misery? He no doubt selected what he considered the strongest proof of his position that could be found in the Old Testament. But it is more *against* him than it is *for* him. What is the conclusion? He failed to establish the doctrine of endless misery; and if this mighty giant in theology could not find this doctrine in the O. Testament, *who can?*

Will some of our modern doctors refer us to the passages in which this momentous sentiment is clearly revealed? If they confess that it is *not there*, we call on them to "justify the ways of God to man," in inflicting a penalty of his law, which was not revealed.

B. B. H.

MORE PREACHERS.

Br. Potter, of Cooperstown, writes the Magazine and Advocate, that Br. James Bowden has commenced preaching the doctrine of a world's salvation. He is a young man of excellent character and bids fair to be an able advocate for the Gospel.

The last Gospel Banner brings us the cheering intelligence of another conversion from the Limitarian ministry, the Free-will Baptists, in the person of Rev. Thomas Flanders, of Sangerville, Me. He is spoken of in the highest terms of approbation. He has been many years a highly respected preacher among the Baptists, and left their connexion without reproach. P.

Notice.

By a vote of the United States General Convention of Universalists, during its session in Hartford, Conn., it will be recollected that the Clerk was authorized to prepare the Minutes, &c. together with the Occasional Sermon, delivered by brother S. R. Smith, and cause them to be published in a Pamphlet form. In pursuance of that resolution I have placed the Minutes, &c. in the hands of brother P. Price, publisher of "The Christian Messenger," in the city of New York, who has agreed to print them in a convenient form, on his own responsibility. He will also append to the Minutes and Sermon, the Constitution and By Laws of the Convention, which will add greatly to its value. It is hoped that this mode of publishing the proceedings of the General Convention, may become an established precedent for all its subsequent sessions, as we shall then have all the important Statistics of the denomination, Reports, &c. & the Occasional Sermon, which forms a part of the Proceedings, in a very convenient and condensed form for preservation. Whenever a sufficient number are published to make a suitable volume, they can be bound and thus form a valuable book of reference, and with attention on the part of State Conventions in reporting to the General Convention, they will furnish a general history of the progress of the denomination.

Br. Price has given me assurance that he will issue it in neat form, and furnish it to purchasers on the most reasonable terms, and it is hoped, therefore, that brethren in different parts of the country, will aid as far as possible in its general circulation, as he must necessarily encounter considerable expense in publishing it.

THOMAS F. KING,
Clerk of the U. S. G. C. U.

New York, Sept 24, 1835.

Religious Notices.

Br. L. F. W. Andrews will preach in New Brunswick, N. J next Sunday, (to morrow,) at the usual hour. Also in the Callowhill st. Church, Philadelphia, on Tuesday evening the 6th inst. at 7 o'clock.

Brother Wm A Stickney will supply brother Le Fevre's Desk the two last Sabbaths in Oct. (18th and 25th,) and brother M. H. Smith, the two first in Nov. (1st and 8th)

Brother Bulkeley, will preach at Annsville in the morning, and Peekskill in the afternoon of Sunday, Oct 4th; at Flaxhill, Saturday evening, Oct 10; at Westport, morning and afternoon and at New Canaan in the evening. Sunday Oct. 11th; at Croton, in the morning, and Sing Sing in the afternoon and evening of Sunday Oct 18th.

FIFTH VOLUME
OF THE
New-York Christian Messenger and Philadelphia Universalist.

Edited by T. J. SAWYER, A. C. THOMAS & P. PRICE.

In calling the attention of the public to the 5th volume of this paper, little need be said in explanation of its course and character. It is now on the last quarter of the *fourth* volume, a period of time abundantly sufficient to develope its leading features. The steady, (though limited) improvement which has taken place in its list of subscribers, from year to year, since its commencement, is an evidence that its general course has not been wholly disapproved of.—The only pledge that its conductors can give for the future, is, that no efforts will be spared to sustain what little of reputation it may have acquired, and as far as in them lies to *improve* upon the past. And to this end they ask the countenance and aid of writers in the denomination, by occasional contributions to its columns. Its list of contributors has been limited, but to those few many thanks are due for their zeal and industry. It is hoped the number of these devoted friends may be considerably increased.

To agents and patrons who feel more especially interested in the welfare of the paper, the publisher would say, that although the list is regularly increasing, it still needs considerable additions to suitably remunerate those engaged in its management. May we therefore be allowed to ask of friends additional efforts in extending its circulation. With a little exertion, the list can unquestionably be much increased; and if the paper is at all serviceable in the promotion of Bible Truth, every additional copy that is put in circulation is a noiseless but powerful preacher of the glorious doctrine which it espouses. Words need not be multiplied on this particular. Shall we rely on the desired aid in commencing its 5th volume?

☞ In addition to the foregoing, the publisher has the pleasure of stating, that Br. C. F. LE FEVRE, Pastor of the Third Universalist Society in New-York, and who is very favorably known throughout our denomination, sailed from New-York on the first inst. on a tour of six or eight months through Europe. Arrangements have been made with him for a regular correspondence through the Messenger, during his absence, which it is believed will add greatly to the interest of the forth-coming volume. We shall be furnished with a sufficient supply to commence a regular weekly publication of his letters with the 5th vol. first Saturday in Nov.

TERMS. The "*New-York Christian Messenger and Philadelphia Universalist,*" will continue to be published as heretofore simultaneously in New-York and Philadelphia every Saturday, on good paper, in royal quarto form, at $2 per ann. *in advance.* The 5th vol. will commence on the first Saturday in November, 1835. Publishing offices, No. 2 Chatham-Square, foot of Bowery, New York, and 132 Chesnut-st. Philadelphia. Letters to be addressed, post paid, "P. Price, 2 Chatham-Square, N. Y." P. PRICE.

Universalist Books.

A general assortment of BOOKS, PAMPHLETS, &c. treating of the doctrine of Universal Salvation FROM sin—the final restoration of all men to holiness and happiness, may be found on application at the Publishing Office of the Messenger and Universalist, No. 2 Marble Building, Chatham-Square, (foot of Bowery,) N. Y. ☞ Entrance in the Drug Store. Friends, and opposers of that sentiment, too, are respectfully invited to call and examine the works. Among them are a great variety of cheap Pamphlets, comprising Sermons, &c. Those unacquainted with Universalism, are especially invited to call.

New Pamphlets.

An Essay on the intellectual and moral power of Universalism, together with a Bible Creed.

Freedom of the Gospel, a Sermon, and a Funeral Discourse on the death of Samuel Whittemore, Esq. both by C. F. Le Fevre, just published and for sale at this office.

MY WILDWOOD BOWER.

My wildwood bower! thou art the same
As when in Childhood's morn I found thee;
Thy flowers as fresh, thy birds as tame,
And June's first gales are sighing round thee:
No foot hath pressed thy balmy fern,
No hand thy tangled vines unbraided;
Time hath not read his lesson stern
To aught by thy green arch o'ershaded.

The bee still lingers in the rose,
The humming-bird upon the Laurel;
And where yon Ivy's tendrils close,
The Violet still imparts her moral:
No moss has gathered on the spray;
My slight pine seat has ceased to moulder:
The grass is young, the brook as gay—
Alas! am I alone grown older?

My wildwood home! I never seek,
Save in bright June, thy trellis'd harbour,
When earth's unsullen'd voices speak,
And all is joy that thou dost harbor:
So fondly clings the care-worn heart
To its first scenes of bliss and brightness,
In after years it may not part
With aught that breathes of youth and lightness.

Sheshequin, Pa 1835. J. H. S.
New-Yorker.

Original.

ZEAL IN A GOOD CAUSE.

"But *it is* good to be zealously affected always in *in a good thing.*"

Man justly contends for the pre-eminence over nature's works. He beholds himself surrounded by myriads of living beings; he scans them all but discovers none endowed with reason and understanding. Himself is the only one which can look from nature up to nature's first cause; which can fix the seasons in their change and behold with steady eye the immutable laws of nature. He is the only one who reasons upon the "beauty, order and harmony" of the universe, the regularity of the seasons and the fitness of their changes, to reward and bless the husbandman with annual stores of delight. He alone reads the character of his Creator in "golden lines of love." He alone traces new marks of divine skill, of infinite power and wisdom in nature's harmonious whole. He only has a revelation from the Most High, and he alone has an assurance of an heirship with Christ, the beloved son, to glory, eternal, ineffable bliss. As he is the only being who has been endowed with reason, him alone do we pity when deprived of this unspeakable blessing. We see the youth whose eye was once lighted up with intelligence, whose countenance once beamed with joy and hope, void of understanding, and our moral powers recoil back upon themselves, and we involuntarily exclaim "My God, why is it thus?"

He once knew the pleasure of earthly bliss, and had as it were a sweet foretaste of the joys of heaven. In his sight the broad expanse of the universe glowed with exquisite delight. In the heavens he saw proofs of his Father's loving kindness outspread as signals upon the outer walls of divine revelation. But, alas! to him the scene has changed. The skies are shrouded in impenetrable gloom; he hears the thunder's terrific roar; he beholds the lightning's vivid flash, to him the sun is darkened, and the moon dyed deep with blood. All nature threatens him with the wrath of a vindictive Judge. He stands appalled. Terror and dismay have indisputable control of his once peaceful bosom, and he vainly cries to the mountains and to the rocks to fall upon and to hide him from the vengeance of him whom he once worshipped as his most loving friend.

But why this change? why this sudden fear? Ah! the traducer of the character of the Most High has been here! Again and again have we beheld his direful works. To our friend the character of Infinity has been misrepresented—clothed in terror, and he is left without a comforter, a prey to despair. To him there is no peace, no consolation. In his once intelligent eye, we behold the maniac's wildness; in his incoherent ravings, the demoniac's yell.

The destroyer is not yet satisfied. He beholds the victim---thinks he sees the judgment of Jehovah, and redoubles his dilligence in proclaiming the doctrine of unending wo. He is "zealous," and many are his victims. But his zeal might well be exerted in a better cause.--- The apostle says, "*it is* good to be zealously affected always in a good thing." Now if it is *good* "to be zealous in a *good thing*," or cause, it must be *wrong* to be zealous in a *bad thing*. No one can pretend that the doctrine of endless misery is good. If we should try it according to the rule of the apostle, "prove all things," we should find that it would be unpalatable, not only for ourselves, but for all whom we hold dear. Therefore we could pronounce it "good" for none, if we fulfilled the law to love our neighbor as ourself.

But the opposite doctrine is good. It ascribes goodness to our Creator, it ascribes goodness and perfection to all his laws, and assures us that they will convert the soul. It is "good" for ourselves. it is "good" for our neighbors, and finally it is "good" for the vast family of man. An assurance of its truth gives peace; creates "joy unspeakable and full of glory." The mother beholds her darling son an heir of immortality, and blesses God. She looks again, and she finds the names of all whom she holds dear, written in the Lamb's Book of Life, and shouts, amen. Again, she beholds the whole creation of God delivered and made heirs of eternal glory and shouts "Alleluia, the Lord God Omnipotent reigneth."--- Here is cause for joy, and who would not be zealous in disseminating glad tidings of peace! Who will not contend earnestly for the faith once delivered to the saints?

The Lord of hosts is zealous in the performance of this his sworn purpose, and shall not his children be zealous too? Will they not willingly labor in his vineyard one hour, when they see that the Master himself has borne the burden in the heat of the day? In our zeal we are not obliged to contend against flesh and blood, but only against those things which tend to obscure the light of divine love---against principalities and powers; against the rulers of the darkness of this world; against spiritual wickedness in high places. Our zeal will be according to knowledge, for it will arise from our knowledge of the Most High, and the more perfect our knowledge becomes, the more zealous should we be in his cause. With the poet we should ever say,

Awake, my soul, stretch every nerve,
And press with vigor on;
A heavenly race demands thy zeal,
And an immortal crown.

W. W.

Chester, Vt.

ALL THINGS ARE OF GOD.

Every object in nature upon which the eye glances we behold the impress of Deity-- his glory---his infinite goodness, and his Almighty power. The heaving tides of the ocean roaring and dashing against the beautiful islands which slumber upon its surface, play the wild music of nature---the dense black clouds careering over our heads, surcharged with the amunition of nature, thundereth forth his power, and the lightning's flash displays his terrors in the deep murmurings of the storm. In the vegetation of every blade of grass, in every flower of the field, & in every blosom that opens its folds to the rising sun, yea in every production amidst the infinite variety of nature: we discover his cherishing & fostering power. If we raise our eyes to the starry heavens, we behold myriads of worlds throughout the vast and boundless fields of ether, speaking to us of the Eternal, whose word spread out the heavens like a curtain, and adorned the horrors of midnight with those starry lamps, whose twinkling rays direct the weary traveller to his place of repose. Every thing is an evidence for God—yes; a God all wise—all seeing—all powerful—the author of all being—surpassing comprehension, and unknown, except thro' the unnumbered mercies which his love hath shown to man- sinful and ungrateful man.—Let us prostrate ourselves before his glory at every rising sun, adore the richness of his bounties at every noon tide blaze, and may the evening breezes waft to the throne of mercy the pious aspirations of grateful hearts.

Telescope.

PHILADELPHIA DISCUSSION.
Just Published,

And for sale at this Office, the interesting Controversy between EZRA STILES ELY D. D. and ABEL C. THOMAS, on the conjoint question—"*Is the doctrine of Endless Punishment taught in the Bible—or does the Bible teach the Final Holiness and Happiness of all Mankind?*" which has been given through the Messenger and other papers within the twelve or eighteen months past.

The work contains seven letters from Mr. Thomas, in addition to those already published, giving some of the proofs of Universalism, the whole forming a volume of 288 pages, large 18 mo. fine paper, at 62 1-2 cts. single, with the customary deduction by the quantity.

We respectfully solicit early orders from friends in the various sections of our country, that we may be prepared to send our new supplies, if needed, before the business season closes. In many instances, friends at a distance can send orders by their merchants who are coming to the city for their fall supply of goods, and have the Books packed with these goods in return. We believe the work calculated to do great good, and the more extensively distributed the better.

Commendations.

(*From the New-Yorker.*)

DISCUSSION OF UNIVERSALISM.—Mr. P. Price, No. 2 Chatham Square, has just issued in a neat little vol. of 300 pages, a series of letters which were interchanged between Rev. Ezra Stiles Ely, D. D. a distinguished Presbyterian Divine, and Rev. Abel C. Thomas, equally distinguished among his own people as a prominent advocate of the Universalist faith, devoted to the discussion of the theological tenets which so widely separate their respective denominations. To any one who has a desire to examine this subject we can cordially recommend this volume as containing the main positions on both sides more clearly stated, happily condensed, and forcibly argued than in any work of the kind (and they are not few) with which we are acquainted. As a specimen of critical acumen and logical deduction, the Letters are worthy the attention of the general reader.

(*From the New-York Mirror.*)

Theological Discussions, as such matters are ordinarily conducted, when all the human passions are brought into action, and rancor and strife predominate in proportion to the importance of the question at issue, are generally worse than profitless, and only tend to the reproach of religion, & the disgrace of the combatants. The *odium theologicum* or that hatred usually generated by polemical divinity, is proverbial for its intensity, and a melancholy illustration, of its venemous influence is but too apparent in every page of history. It is, therefore, with no moderate feelings of satisfaction that we witness a controversy on the most interesting of subjects, conducted in the spirit of meekness and unalloyed courtesy: and we accordingly recommend to the attention of our readers, a neat little volume, just published by Mr. P. Price, and beautifully stereotyped by J. S Redfield, entitled "A Discussion on the Conjoint question: Is the doctrine of endless punishment taught in the bible?—Or does the bible teach the doctrine of the final holiness and happiness of all mankind?" Two more awfully interesting questions than these, can never, under any circumstances, be propounded, and it behooves every one to put the question to his own bosom, and seek for its resolution in the holy scriptures. How properly and satisfactorily to do this, to know how sects of different opinions construe and apply the same texts, and what conflicting deductions they draw from the same promises and menaces, cannot be better ascertained than by this work, which contains the series of letters in which the question of *universalism* was discussed between the Rev. Dr. Ely, of Philadelphia, and the Rev. Abel C. Thomas, of the same place. The reader will be pleased with the piety, edified by the charity, and instructed by the earning and research of the reverend disputants.

New Pamphlets.

An Essay on the intellectual and moral power of Universalism, together with a Bible Creed.

Freedom of the Gospel, a Sermon, and a Funeral Discourse on the death of Samuel Whittemore, Esq. both by C. F. Le Fevre, just published and for sale at this office.

Mirror of Fanaticism.

We have just received a small supply of the "*Mirror of Calvinistic Fanaticism*: or Jedediah Burchard & Co. during a protracted meeting of twenty-six days in Woodstock, Vt." This work is from the practiced pen of Br. R. Streeter, which is a sufficient recommendation to most of our readers. Price 25 cts.